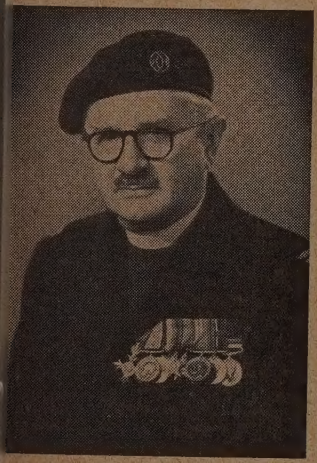
. 677 Twopence March, 1960

LIBRARY
STARR KING SCHOOL
NOT TO BE TAKEN FROM BUILDING

THE UNITARIAN

A MAGAZINE FOR FREE CHRISTIANS



NITARIAN STALWARTS
THE REVEREND GRIFFITH JOHN SPARHAM, M.B.E.

By Peter Hewis

One of our ministers least heard in Gt. Britain at the present ne must be the Rev. G. J. Sparm. Whilst some of our younger nitarians might never have heard him, his name is known in most rners of the world.

It was only natural, being the son, andson and great grandson of ccessive Congregational ministers nd missionaries) that, after being born in the mission station at Hankow in China and later receiving his education at Taunton School, Griffith Sparham should enter New College, London, to train for the Congregational ministry.

Shortly after entering college, the 1914-18 War broke out and, whilst still quite young, the young student was one of the first to volunteer for service abroad. Much to his dismay, the Medical Board classed him as "unfit." Undaunted Griffith Sparham went to France as a Y.M.C.A. worker and ran several canteens almost on the front lines. Still obsessed with the idea of getting in the Army, he returned to England and again volunteered. This time he succeeded, mainly because of his linguistic abilities (he speaks Chinese, French, Arabic, Greek and Welsh). Again to France but this time commissioned and in charge of a Chinese Labour Force.

After the war and the completion of his theological course, Griffith Sparham became minister at Dunmow in Essex. Surprisingly, considering the family background, the young minister felt a gradual rebellion for what he called "Liberal Orthodoxy." On becoming a Unitarian, Griffith Sparham had Highgate as his ministry for eight years, after which he moved to Lewins Mead, Bristol, to minister for seven years.

At the outbreak of yet another war, our movement approached the War Office to accept Unitarian Chaplains. Being too small a denomination this proved impossible and so the same committee approached them with regards to providing Services Welfare facilities. This time it was agreed that we send two padres to the Middle East as soon as possible. As in the First World War, Griffith Sparham was again ready, along with his fellow founder of Hibbert Houses, the Rev. Walter Bone.

They arrived in Cairo in the late spring of 1941, shortly afterwards the first of many Hibbert Houses was opened. Hibbert Houses spread and eventually stretched through Egypt, Syria and Palestine, the greatest distance between any two hostels being from Alexandria to Damascus. Three years after arriving in the Middle East Mr. Bone passed away and from 1944 until the present time, Miss E. V. Abel, M.B.E., has been Mr. Sparham's chief assistant.

For nearly twenty years now, the Rev. G. J. Sparham has worked for the welfare of servicemen and women of many nations, Australians, Canadians, New Zealanders, South Africans, Poles and of course, our own British servicemen. A rough estimate of service personnel who spent leave at the Houses would be well over 600,000, whilst taking the present canteens and bookshops into consideration, well over one *million* servicemen and women have benefited from the work of our "Middle East Minister," Unitarian Hibbert Houses and their staffs. All of them have seen and probably been into the chapel which every H.H. has.

In 1948, Mr. Sparham was awarded the M.B.E. for his work, he also has the distinction of having been twice mentioned in despatches, once during the Second World War and again in Cyprus.

Good use is made of the small amount of spare time he has. One of his hobbies being verse writing, much of which has been published in newspapers such as "Cape Times" (S.A.), and the "Egyptian Gazette." Other verse has been set to music, published and broadcast. These include "The Wraxall Wayfarer's Song," "The Little Clock," "A Breton Fishing" and "The Western Lands." His Unitarian contribution in the way of writing includes "The Problem Of Evil," "Khasi Calls," "Why Became a Unitarian" and "Evil and God."

Recently we in Cyprus have found it possible to start a Unitarian Fellowship with monthly services. Although small in numbers, under the guidance of our minister, our monthly services are more than worthwhile. Not only has G. J. Sparham his Houses to look after but also a congregation! Regretably our movement has expressed its thanks to him very little, nevertheless all the thanks he would wish for is that Hibbert Houses will continue, under the Unitarian movement and run by Unitarian workers. Unless Unitarians come forward the future of Hibbert Houses is uncertain. We owe it to Griffith Sparham and the young men and women in the services to continue Hibbert Houses under the Unitarian banner.

UNITARIANS IN THE NEWS

Miss M. H. Poynting, organist of PLATT Chapel since August, 1916 celebrated her 81st birthday early in the New Year. Miss Poynting's father was minister at Platt for almost 40 years: she is chairman of Platt Women's League.

Mr. Nathan Ashworth received a presentation at ROCHDALE recently for 52 years' service to the Church and Sunday School.

SPENDING OURSELVES

By Bruce Findlow

Some people spend themselves impulsively; never a thought as to the worth of the other on whom they spend themselves, never a thought as to the cost to one's self, going straight to it, not pausing for second thoughts. In religion this is counted a virtue, although in the eyes of the world such spenders are fools. "Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body what you shall put on . . ."

Not many of us are like this. On the whole we are careful spenders of ourselves. We do spend ourselves in some measure for God and man but most of us feel a conflict of loyalties between the call to free service of others and the care of our own families and we try to strike a balance between what we spend and what we save of ourselves. This is the kind of religious life which is possible for us—making the best use of our resources as persons.

But this is as far from the ideal as we can safely and properly go. We should not be found among those who do not spend themselves at all—who "keep themselves to themselves" in a very real and very selfish way. The non-spenders are not all outside the churches. They are the people for whom the cost is too great, the people who want something tangible in return if they spend themselves in good causes, in the service of ideals, out of compassion for persons.

All this might have been written in terms of giving rather than spending, indeed in churches we seem to prefer giving to either spending or paying. But giving suggests something easy—parting with something we possess — whereas spending is more difficult—to use, to use up, to consume. Do we use up ourselves for God and man impulsively, carefully, or not at all?

CHILDREN'S CORNER

SPRING FEVER

The fog came—of course; Dad thought it would. But we must pass over that!

The funny thing was that a day or two later Dad didn't seem bothered at all. The fog had blotted out not only the landscape but also Dad's resistance to Mum's argument; but when the fog lifted, so did Dad's spirits. You'd have thought he hadn't a care in the world. Well, I suppose he hadn't—then.

He came down one morning reciting poetry. Poetry!—at eight o'clock in the morning! We all sat and stared at him.

"Spring, the sweet Spring, is the year's pleasant King;

Then blooms each thing; then maids dance in a ring——" I think that's right. There was a bit more and it finished up with a "jug-jug, pu-wee, ta-witta-woo."

Dad finished in fine style, sat down, then saw our faces.

"What's the matter?" he asked.

"We don't usually get poetry at this time of day," said Mum. "Come to think of it, we don't usually get it at all."

"Yes," replied Dad, "but this is the season for poetry. All the poets have written of Spring." He burst out again:

"The year's at the Spring and day's at the morn;

Morning's at seven; the——"

"Morning's at eight and breakfast is cold," said Mum.

That nearly settled it, but Lisbeth, as we might have expected, said: "I think it sounds lovely, Daddy. Please say some more."

"Certainly," said Dad, enthusiastically (there's that word again) and opened his mouth.

"Yes," Mum broke in, "but *after* me, if you please. I know it's Spring; I'm glad it's Spring. The garden should look a picture in Spring, shouldn't it? But I don't think it will if it doesn't get a little attention."

Dad's face, as you might say, dropped; but, later on, it brightened up. When it did, *mine* dropped, because I didn't get out of the way in time.

I don't know if I'll be in a fit state to write next month's Corner. Not with the garden to do. It's quite a big garden . . . !

"Someone named Raymond has just moved up into this class . . ."

THE LINDSEY PRESS

THE STORY OF ESSEX HALL

by **Mortimer Rowe, B.A., D.D.**
With 19 illustrations.
Paper covers 6/- (by post 6/6).
Cloth boards 7/6 (by post 8/1).
The history of Essex Hall has hitherto been recorded only in fragments . . . but is now presented in the form of a coherent and continuous narrative . . .

MASS COMMUNICATIONS AND THE SPIRIT OF MAN

by **C. O. Rhodes, M.A.**
(Essex Hall Lecture, 1959).
2/- (by post 2/2).

The Lindsey Press, Essex Hall, 1-6, Essex Street, Strand, London, W.C.2.

"CHURCHMANSHIP DAY"

Eighteen young people took part in an experimental "Churchmanship Day" at Dunham Road Chapel, Altrincham, on Saturday, January 2nd. This day was planned to take the place of a week-night course of preparation for membership of the congregation, and it was most successful. There were five varied sessions, three before lunch and two between lunch and tea, the afternoon sessions being separated by a nearly two-hour break for rambles and visits, one party visiting the old country chapel at Knutsford, the other visiting the new Altrincham Crematorium which lies 2½ miles outside the town.

The day began at 9.50 a.m. with the U.Y.P.L. hymn and prayers. The first session included the showing of the film-strip on "Nonconformist architecture," the second (after a break for coffee) was on "Unitarian teaching"; the third was a practical session in Chapel on "Unitarian ways" and included an inspection of all the parts of the chapel

After an ample sit-down lunch, work was resumed at 1.30 p.m. with a session on "Unitarian worship," and five small groups then worked out an order of service with hymns, readings and prayers chosen from various sources, one of which was then chosen to be tried out at the end of the day. This proved a very useful piece of "expression work," and the service compiled on the theme of "world peace" was fittingly conducted by two teenage members after tea. Most of the members stayed on for a social evening, thus completing a twelve-hour day. A service of dedication to Church membership was held later in the month, at which most of those who took part in the day were welcomed by the congregation. A few do not yet feel themselves ready to undertake membership for various good reasons. A copy of the full programme can be sent to anyone interested on application.

ESSAYS IN UNITARIAN 'HEOLOGY"

A Symposium

The Lindsey Press, 8s. 6d.

This book originated in a Com-ission appointed in 1957 by the ouncil of the General Assembly of nitarian and Free Christian hurches, with a view to seeing the nplications for religious thinking of ertain features of the contemporary ene. Each member of the Com-ission has contributed a chapter r which he alone is responsible. Vith the exception of the Chair-an's contribution (which has a ecial character of its own) each hapter comes to us, however, as a aper which has benefited from a itical and constructive discussion ithin the Commission as a whole. hile the essays, therefore, do not onstitute (as the Preface reminds s) "an authoritative statement of nitarian belief" they are neverthe-ss a well-examined basis for discus-on and further thinking, and all them are frank and lucid.

It would seem that the Commis-on discerned in the contemporary ene four relevant features which emand a response from religious inkers:

) man's loneliness in a world, and ith a world-view, from which he as lost God.

i) the increasing difficulty, because developments in biblical criticism, establishing the historical basis the Christian faith; and while orthodoxy" may find this a greater nbarrassment than "liberalism," et even the liberal Christian needs *me* historical figure to inspire his ought and action.

iii) the eclipse for various reasons the theological liberalism of fifty ears ago.

v) the emphasis of contemporary npirical philosophy on language nd its meaning, which compels ieology to elucidate the logical be-aviour of its phrases.

To some extent (iii), but specially (iv) constitutes an important chal-lenge to the Christian, and to the liberal Christian in particular, to adumbrate a new defence of the reasonableness of his faith. It is not surprising that most of this book is concerned with this challenge. Though (ii) reveals itself in a num-ber of chapters, there is only one chapter explicitly allocated to it, as to each of (i) and (iii) whereas five chapters discuss (iv).

The first essay—a "personal affir-mation" by Kenneth Twinn outlines his view of religion as "a system of thought that will give meaning to life," which he "can live by now," and which he can "keep on examin-ing . . . and modifying." But by the end of the essay it is not so much a system of thought as a vision, and a vision which in Whitehead's phrase "yet eludes apprehension." Arthur J. Long looks for a reasonable reli-gion in the cosmic teleology of Dr. F. R. Tennant, a "theistic hypo-thesis" arguing from the world such as it is. But perhaps he supposes too readily that the construction and verification of a "theistic hypo-thesis" are similar to those of a scientific hypothesis—an error which contemporary empiricism has rightly emphasised; and it is in any case significant that Mr. Long admits, despite his earlier knock at Kirke-gaard, that, "the case for theism" demands in the end "the leap of faith." Likewise Leonard Mason in a critical discussion of the symbol "Father" as used of God admits that, like all theological symbols, its main purpose is to provide "a leap-ing point, intimating a Being quite beyond human dimension and capa-bility."

Whatever our new concept of rea-sonableness, then, it seems that it must at least allow for some sort of mystery—a point which E. G. Lee reaches at the end of his essay on loneliness when he argues (develop-ing an Augustinian metaphor) that science and religion alike are en-

deavours to contain in the buckets of human language the waters of an infinite ocean.

That this language, whether of the scientist or the religious man, deals largely in "models" is a point well made towards the end of an excellent outline of the changes in men's ideas of scientific and religious language since Newton, which H. Lismer Short contributes to the book. But Mr. Short goes further and pertinently asks: What then are religious beliefs about? To what purpose the models?

There are occasions in the book when the reader might suppose that for some of the authors religion is no more than a private "subjective" attitude, as when, for example, Mr. Mason speaks of theistic symbols being "expressly devised" to be evocative—an admirable sentiment, but evocative of what? It matters enormously. What are religious symbols coined to transmit?

That even the refined and sophisticated "subjectivism" of Professor Braithwaite will not do as an account of Christian belief is well argued by L. A. Garrard who rightly says that the Christian must see the logically variegated symbols and phrases of the bible as together preserving the objective challenge expressed in Christ, a challenge to which his religion commits him in a total response.

Nor, says Fred Kenworthy, in a sane and well-balanced assessment of developments in biblical criticism, need we despair over the historical expression of this challenge. The supreme difficulty for Christians is "not always that we do not know . . . It is . . . putting into practice what we do know."

C. Gordon Bolam is as emphatic as Mr. Garrard in preserving the objective element in religion even though it has been distorted and over-emphasised by Barth and he quotes appreciatively from Schleiermacher: "You cannot believe in God arbitrarily, but only because you must." The Christian "responds with love to love."

Can we detect from the book any common response which the contemporary scene draws from its authors? What I think we see above all else is a broadening of the concept of reason. The book is striking in its readiness to allow mystery; to see religious thinking as reasonable in no restricted sense, appropriate only to the science or philosophy of a past age; and if several essays still make religion so much a human concern that it becomes only questionably divine, other essays are (as I have said) emphatic in this claim for "objectivity." At times the book echoes old tensions between the "liberals" and the "orthodox"—those who were too certain about reason and those who were too certain about God. But a broadening of the concept of reason, which this book shows as inevitable, transforms altogether the old positions. What I specially recall in this connection is a fine plea from Mr. Garrard for such a liberal approach to traditional phrases as shall be positive and comprehensive, and he urges on his readers the usefulness of a classification made by Dr. Austin Farrer to guide us to a more reasonable assessment of traditional phrases. If there is one moral to be found in this book, or in contemporary philosophical theology, it is this: those who reject and those who accept Nicene phraseology are both alike compelled to think again what it is that they reject or accept, and why they do so. The book can indeed be a basis for further discussion and profitable conversations.

PROFESSOR I. T. RAMSEY

AMILY JAM CENTRES

by Norman Blake

The title has nothing to do with nmunal fruit preservation but cribes an activity in which I be-e Christian Churches up and vn the country should be deeply olved, led by our own unapolo-ic pioneering selves.

The trouble with all churches is at the state has in its muddle-aded efficiency pursuing way re-ved much of the material with ich we used to labour after the ond commandment Sunday hools or the Religious Education partment and Youth Clubs are es in point and we have got to d a new avenue or avenues, call m fields, fields of activity. So we ne to family jam centres.

Last Easter, my wife went down h 'flu, completely bowled with ree children of six and under to cherished and no help. Pre-nably if Dad works in an office or tory he sails the family ship on ese occasions, but I run a one n venture with pigs and if pigs e not fed and tended they die and ce pigs get the dying idea they e apt to take it with enthusiasm. Accordingly I rang up the unty and talked about home lps to find everyone sympathetic t quite powerless, the H.H. had l too apparently. In some des-ration I began to comb the rish, but the ministering angels d all a houseful of children and a grandmother in bed, there was -one to help and the queen of nighthayes was staggering about ntriving meals and spending the st of the day and half the night a half sleep. I realise quite early why 'flu not infrequently oves fatal. In the end I phoned the lsdon Community (Anglican) nich lives eight miles from here d the answer came back without servation, "Send the children ere." Within two hours the house as quiet and restful; the children were back in a week, happy with new friends behind them. Here was a case in which the Welfare State and the Health Service relying on paid efficiency with week-ends off, were quite useless, whereas an organised Christian community, and should it not be the ambition of every congregation so to be, could not of their consciences let me down.

I am reasonably sure, believing as I do in human kindness, that there were people in the parish who would have helped if they had known, but I could not find them and I knew no-one who could tell me where to look. Family jams such as I described are quite common and may be really serious when it occurs in a strange neighbourhood; where the family belongs to a church or social community someone is usually on hand to help. My contention is that churches should specialise in Family Jam Centres usually with the minister as the pivot or focal point who knows his congregation personally and how to tackle each member to get the best out of them.

A good beginning might be made by making the U.Y.P.L. the town's best baby-sitting team. It would be nice but not essential if fees or a proportion went to the chapel; it would be essential that these youngsters should not be scared if their employers for the evening returned a trifle tiddly, they must be prepared to work among publicans and sinners and to leave behind them goodwill and in addition particulars of the Centre, the chapel and a Unitarian leaflet or two. It we were first in the field with this idea there is no reason why we should not have Unitarian communities covering north, south, east and west where the young, the old and the ailing could be temporarily cared for as a Unitarian application of the Parable of the Good Samaritan.

IMPRESSIONS OF NIGERIA, 1959

By Dr. S. J. Kennett

One of the basic joys of travel is the chance to encounter new foods. It is difficult, however, for the European visitor to Nigeria to obtain African meals. Hotels do not serve them; in Karno on a broiling hot day the luncheon menu consisted of Lancashire hot-pot and bread and butter pudding, evidence of the determination of former Empire builders to maintain their traditions. Many expatriates, however, do, in their own homes enjoy African food, albeit considerably modified! Pretty shattering were the experiences of the students I met who had participated in the development projects (building of roads, a market, etc.) in remote villages in Ghana, and lived the life of the villagers. This approach to food is a significant symbol of the attitude of Europeans towards the African scene. An increasing number feel themselves to be participants in the great experiment of developing a modern African state, and these are not only happy but optimistic and confident as to the outcome. Others, who live from leave to leave and never "belong," are often unhappy and disgruntled. This contrast is reflected even more vividly in the lives of their womenfolk!

For most of the people of Nigeria life still follows a traditional pattern—dominated by tribal customs and primitive religious beliefs. Great are the differences, however, between the North, with its deep-rooted and strict Islamic tradition, the East—less affected by the outside world but with considerable Roman Catholic influence at government level and in the sphere of education, and the West—where the impact of European ways has been strongest and the influences more cosmopolitan. Nowhere is the last more striking than in Lagos where life lived as in a remote village may be seen within a few hundred yards of magnificent ne banks and stores. Fierce is the co petition for trade; Italian, Germa Japanese and American, as well British, firms jostling for a share the great development which going on at an ever-increasing pac The political problems are coloss but are matched by the determin tion to find solutions. Successf establishment of this great Afric state could be decisive as to t future development of much Africa.

In the middle of Lagos the Ur tarian Brotherhood is holdi services in the Yoruba languag Here is a soundly based congregatio truly representative of the co munity surrounding it; with peop of all ages, having devoted leade determined that their cause sha grow. I received a very warm we come and would like all Unitarian in Britain to realise how real is t sense of community which this fa away congregation has with the In the testing days ahead t liberal religious spirit the Brothe hood represents has much to co tribute to Nigeria.

SO WOULD WE!

"We should like to see a litt more 'Southern' news in th *Unitarian* sometimes," wrote Londoner to the *Unitarian* recentl

We shall be only too pleased t print any news we receive. Calendar are carefully perused, but we ar paritcularly grateful for bri reports of events, or news abou Unitarians.

A "Southern Correspondent would be ideal—any volunteers?

Although the magazine is pub lished under the auspices of th Manchester District Association does aim to interest Unitarian everywhere and does feel the lac of "Southern" news. The answer i in your hands—please send us th news to print, bearing in mind tha copy must be received four week before the first day of the month o publication.

A. MEETINGS, 1960

By Arthur Peacock

ondon will be the venue for the) G.A. annual meetings planned April 19th—22nd. A number of auxiliary meetings will be held ter in the Martineau Hall or dsay Room at Essex Hall and will give provincial visitors an ortunity of seeing the new head-rters.

he opening informal reception the anniversary service will be Essex Church, Kensington. acher at this service is Dr. Dana eley, President of the American tarian Association. Rev. C. H. tlett, soon to be Cross St. Chapel, nchester, minister, will conduct service. As usual, the Sunday ool Association will meet at 2.30 on the opening day. This time meeting will be at the new rtineau Hall.

onway Hall, Red Lion Square, is in the centre for the annual iness meeting on Wednesday, il 20th. at 10 a.m. At this eting Mr. A. W. Blake, well-known man from the West country, nber of Lewins Mead Meeting be installed as President; Rev. Harry Smith, of Gee Cross, is to nominated for Vice-Presidency. solutions if they are to appear on agenda for this meeting must ch the Secretary's office at Essex l not later than *March 5th.*

"Public Questions" will be dis-sed at the evening session also to held in Conway Hall. Churches e been invited already to submit olutions suitable for discussion at s session.

hursday of G.A. week is always a y crowded day. This year it will in with the Communion Service ich Rev. S. H. Birtles will con-ct at 10 a.m. in the Martineau ll; the service will be followed at 15 a.m. by the Essex Hall lecture. is is to be given by our own Rev. P. Whitehouse, of Dukinfield. In afternoon the Women's League will meet at 2 p.m. at Conway Hall; at the same hour the ministers will gather in Martineau Hall; the Lay preachers in the Lindsey Room. At 4.30 p.m. the Social Service Department meets in the Martineau Hall where its recent report, "World Tensions," will be presented for discussion; in the Lindsey Room also at 4.30 p.m. the Temperance Society will hold its annual meeting. At night at 7 p.m. there will be meetings for Youth and Welsh Unitarians.

Friday morning will bring us back to Martineau Hall again. This time to hear Dr. Dana Greeley speak on "Revival of Liberalism all over the world" and a concluding devotional address from Rev. J. Marles Thomas.

THE QUEST OF MAN . . .

The quest of man forsooth
is God the inanimate truth,
Learn to be a sage
purify from rage.
It is enough
for wind and sea to be rough
nature throbs and throes
throughout life's woes
aeons are its length
a veil supine its strength.
Let peace have a fling
send hate on the wing.
In every dark instance
there's sun in the distance,
ideas for happiness endure
in ages secure.
Simple art of living
is of giving
use to conscious thought—
balm for sorrow wrought,
by slip-shod mind
in unharmonious rhyme.
Life has a meaning
no right to a leaning
nor to a bend
in the incessant notion of peace
without end.
Drink from the well
of man's infinitesimal spell.
Love as you tread
in the toil for your bread.

ALICE M. RUSLING.

Miss Joyce Beard, runner-up in the Empire News Holiday Princess Competition.

Miss Beard is a soprano in the Cross Street, Manchester Choir. During the pantomime season she played Principal Boy in a pantomime at Liverpool. Members of Cross Street Chapel organised a special outing to see the pantomime.

The photograph appears by courtesy of the "Empire News."

NEWS AND VIEWS

OVERSEAS CHURCHES

M. de Laigue, Consul General of France in VANCOUVER, spoke on "French Atomic Policy" in Unitarian House in January. There were 38 new members welcomed in December. Attendance at both morning services on December 20th was over 400.

HOME CHURCHES

The Annual U.Y.P.L. Drama Festival is always a very entertaining event. This year's will be held on March 26th at BANK STRE BOLTON. Holders for the last t years of the annual award for best one-act play is the MILL STR MISSION, Liverpool U.Y.P.L.

Pastor P. M. Brown was presen with a gold watch, and Mrs. Bro with earrings and brooch as fa well gifts from members WILBRAHAM ROAD, Manchest Church. More than 100 peo attended the farewell service.

LEEDS' efforts for World Refu Year have so far raised £131 w more still to come.

ALTRINCHAM U.Y.P.L. raised over £50 for World Refugee Y at a dinner for 100 people. M than 20 local organisations h donated food and utensils a U.Y.P.Lers. prepared and served excellent four course turkey dinn Appropriate speeches and a f were part of the evening's enterta ment.

Two former branches of U.Y.P are reforming in February. Th are those in NEWCHURCH a URMSTON.

A weekly Bible Discussion Gro in the Manse at GATEACRE has ma a good start. Special Christmas s vices raised £28 for W.R.Y.

KIDDERMINSTER is consideri designs for the proposed new Al table which is to be the Badla Memorial.

The Rev. A. W. Vallance, Pre dent of the G.A., preached at Anniversary Service of the Jo Pounds Memorial Church, POR MOUTH. At the anniversary tea pr ot the service a presentation made to the Rev. S. Sturges, J who completed 15 years as minis of the church A new organ recently been installed.

DOB LANE Sewing Society recen saw "Robinson Crusoe" in M chester having had a "slap-up" in the Chapel Room first.

The "Januaryites" gave a g send off to the monthly birth parties in aid of the Renovat Fund at SWINTON. A cinema sh

the home of Mr. and Mrs. Ted es raised almost £15: 60 people ended.

RMSTON Sunday School Scholars a New Year outing to the panto- me at Manchester's Library eatre.

uring the first week in January schoolroom at the Unitarian urch, TROWBRIDGE, was used as depot for the collection of cloth- for refugees by the W.V.S. A cial service was held at the urch on January 3rd, when the nister, the Rev. Sidney Spencer ached on "Ourselves and the fugees." He emphasised the onsibility which the power to p carries with it. A collection for Refugee Central Fund amounted £6.

fter a special sermon in the ning service of March 6th, at NBURGH, a panel of young people l lead a discussion on "Why ng people leave the Church." Much interest is being shown in effort by the KNUTSFORD Chapel collect books and articles pertain- to Mrs. Gaskell.

once again the PEACE FELLOWSHIP kes its Lent Appeal for the Save Children Fund. All Unitarian tributions will go, as usual, to p the work of a sanatorium for 3. children in Korea.

a one-day school of the National n's League is to be held at CROSS EET Chapel on Saturday, March h. The speakers will be the Rev. on Gill, of Wythenshawe and the v. P. B. Godfrey, of Swinton and nston.

KILLINCHY, Northern Ireland, is ving difficulty in obtaining an anist so the committee decided get some services recorded. mours in the vicinity were legion: example, that the Church was ving dance music. Music was orded on the Larne organ. At Christmas Day Service £31 was sed for World Famine Relief.

Miss H. K. Watts, secretary at DITCHLING, was presented at Christmas time with a watch by members of the congregation to replace one which she had had for sixty years.

A "Square Club" has been formed at DOB LANE. The object is to listen to and discuss classical music.

A fund to purchase a new organ has been opened at OLDHAM. At present "the organists prepare for almost anything to occur when the motor is switched on."

Pastoral oversight of PENDELTON is to be undertaken by the Rev. W. Hill-Wareing, of Monton, and that of HORWICH by the Reverends A. J. Long and E. Shirwell Price.

Another experiment has grown out of the U.Y.P.L. and Study Group at BLACKLEY. This is an art class, to be held on alternate Wednesdays to the Study Group (which is studying Vann's "Heart of Man").

The linkage between Blackley and Middleton has been terminated at the request of Middleton.

The new windows have been put in and dedicated at SOUTHAMPTON.

The Rev. W. S. Carter, of NEWPORT, I.O.W., has been in hospital

Northern S.S. Federation

UNITARIAN HOLIDAY HOMES

GREAT HUCKLOW, BUXTON
DERBYSHIRE

Book now for 1960 season

No increase in charges. All three Homes will be ready to welcome you. Early booking desirable.

but is now reported to be making satisfactory progress. The Annual Christmas Fayre raised £621.

The monthly "Non-Subscribing Presbyterian" has "a Church emblem" on its January cover. It is a burning bush surrounded by the words "Ubi Spiritus Domini ibi Libertas"—"Where the Spirit of the Lord is, there is Liberty." Introducing it the Rev. John Radcliffe says "In this evocative design we affirm that our love of liberty is grounded in the Will of God for us, and that only through obedience to the teaching of our Lord Jesus Christ may we be truly free. Obedience is Freedom: Freedom is Service."

A service at DROMORE, Northern Ireland, centred upon the music and life of Beethoven. Piano, Silver Band and Choir provided the music, and the Rev. A. E. Peaston based his address on the life of Beethoven.

The National Union of Unitarian and Free Christian Lay Preachers

THE EASTER SCHOOL, 1960

will be held at

THE UNITARIAN COLLEGE, MANCHESTER, on

THURSDAY, APRIL 14th (5 p.m.)

to Monday, April 18th (5 p.m.). A full programme has been arranged of particular value to both new and experienced lay preachers.

Full board £4 for full period, or £1 per day/night.

Travelling allowances to all lay preachers attending.

Early booking advised. Full programme and details from Local Lay Preachers' Secretaries, or P. J. Spencer, 114, Beeches Road, West Bromwich, Staffs.

THE ANNUAL GENERAL MEETING

of the National Union will be held at the Unitarian College, Manchester, at 2.30 p.m. on Saturday, April 16th, 1960.

THE MANCHESTER CREMATORIUM Ltd.

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

(Chorlton 3499)

The Books of Remembrance are on view and the Garden of Rest is open daily for visitors to bring flowers and sit awhile in the peace and tranquillity of this hallowed place.

For advice on cremation and the special remembrance services please write to the

MANCHESTER, CREMATORIUM LTD., 2, COOPER STREET, MANCHESTER, 2. (Central 4596).

THE INQUIRER

The weekly organ of the Unitarian and Free Christian Churches

Every Saturday, Price 4d.

Obtainable from Newsagents, Bookstalls, or your Church. By subscription, £1 6s. per annum from "The Inquirer" Office, 14, Gordon Square, W.C.1.

THE UNITARIAN, published by Manchester District Association of Unitarian and Free Christian Churches. Annual subscription 4/-. Monthly orders, 50 copies 7/6, 100 copies 10/6 plus postage *Business Manager:* G. HARRISON, 2, Walwyn Close, Stretford, M/Cr. *Editor:* Rev. PETER B. GODFREY, 25, Park Avenue, Swinton, Manchester.

CHANGE OF ADDRESS

The Rev. and Mrs. F. Cottier t 3, Deneway, High Lane, Stockpor Cheshire. Telephone: Disley 2660.

Printed by Nuneaton Newspapers, Bond Gate, Nuneaton